

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, APRIL 3, 1829.

[NEW SERIES, VOL. 3.—No. 14.]

PUBLISHED EVERY FRIDAY BY
P. SHELDON.
WILLIAM A. DREW, Editor.

POETRY.

[For the Christian Intelligencer.]

TO L. C. H.

O Lucy, weep not, though he's gone,
And all thy fairest visions blighted;
The fondest, dearest hopes are flown,
And morn's bright prospects are blighted.
Yet, Lucy, weep not for thy love,
Although the tenderest ties are riven;
His kindred spirit soars above,
And all his cares have rest in heaven.
Beyond this sorrowing vale of tears,
There is a rest where is no sighing;
Where ever blooming spring appears,
And we are freed from pain of dying.
There we shall meet our dearest friends,
From death released from grief and sorrow;
Where life eternal never ends—
Perpetual day knows no tomorrow.

AMICUS.

[For the Christian Intelligencer.]

On the death of Miss LUCINDA CHISM, daughter
of John Chism, Esq., of Dresden.

Advance with cautious step! Oh hear not ye
That distant bell tolls heavily!
Know ye not this spirit so pure has gone
To a dreamless sleep, to its last long home?

See ye not that sable coving spread:
Reserved alone for the silent dead!
Hied ye not there, that black and moving crowd,
As slow, and sad, they pass, and weep aloud?

Oh hear ye not the mother's piercing sigh!
And see ye not the father's tearful eye?
The sisters, brothers? Each lingering there,
With eyes to heaven upraised in prayer?

Oh know ye not that she who's resting here,
Heard beneath this lonely, standing bier,
Was far more pure in thought, and once more fair
Than all ye that now stand beside her are?

But "tis finish'd," and "neath the willow tree,
The fair Lucinda's sleeping quietly.
Hies ye not that sable coving spread,
White as the drifting snows that linger there.

She is gone! And angels have borne her away
To heaven, where reigns unclouded day.
Be mine, the part, on earth, then, to prepare
To meet Lucinda, blest in glory there.

M. E. A. C. P.

Dresden, March 20, 1829.

SELECTIONS.

[From the Kennebec Journal.]

CHURCH AND STATE.

A respected subscriber in Penobscot county has sent us a copy of the New-York Advocate and Journal and Zion's Herald, with a request that we copy two articles marked in it. One of them is a communication, the other editorial, and both in reply to the Charleston Observer, another religious paper. It appears that some time since a writer in the Advocate, (a Methodist paper) under the signature of "A LAYMAN," stated that a plan was on foot to form a combination of several Calvinistic denominations of Christians for the purpose of controlling the newspaper press, and the National and state governments, by choosing members of their own party to all the important offices in the country. We make it a rule not to meddle with religious controversies; but when men lay cunning plans to gratify their unwholesome ambition, and seek to make religion the stepping stone to political power, it is the duty of every honest editor to sound the alarm. Religion, to be efficacious, to stand firm, and maintain its benign influence over the hearts of men, should rest upon its own merits, upon the piety and purity of its teachers and professors. The moment it leans upon the arm of the civil power, its energies are weakened, and it becomes an engine of oppression, rather than a chastening and hallowing principle. We do not, we cannot, believe that any considerable number of any Christian sect will sanction such a plan of combination as is here alluded to; but that efforts have been made to carry such a plan into effect we can hardly doubt after perusing the Christian Advocate, from which we extract the following:—

The following are the editorial remarks which accompanied the communication of "A LAYMAN," as published in this paper of August 15th last:—

"How the author of this communication came to the knowledge of this secret combination on which he animadverted so freely and justly, we cannot tell. That a plan similar to the above is in operation, we believe is known to many, most of whom were put in possession of it in a way which does not permit them, consistently with their integrity as Christians, to make it known. We are no friends to secret associations of any sort, nor do we believe it possible long to conceal any plan, good or bad, for 'whatsoever is spoken in the closet, shall be proclaimed upon the house top.'"

For the truth of what is contained in this article respecting a plan in secret operation, the senior editor of this paper, who is the author of the present remarks, is alone responsible. And he is so far from retracting anything there said, that he now affirms most unequivocally, that he had personal knowledge of the facts on which the declaration respecting the

above mentioned plan was based—that he saw in the hand writing of the agent, who had been travelling extensively, as stated by "A Layman," the proposed plan—that being solicited by the agent himself to an interview, he submitted to the senior editor of this paper his plan in writing, not under any promise of secrecy, but by simply requesting that for the present it might not be divulged.

To avoid circumlocution I will speak in the first person. I read the document with attention, although it was long, and in its details quite complex. It appeared to me a very ingeniously devised plan to accomplish the object contemplated. Its object was professedly religious and political; and I scruple not to affirm that if it could be carried into effect without opposition, it might be made one of the most powerful political engines ever invented by man; and although I have no right to affirm that it entered into the design of its inventor, I do consider it of a character dangerous to the civil and religious liberties of our country, should it ever be used for that purpose,—and that I so expressed myself to its author, observing at the same time that his motive might be good. I moreover explained to him, in the most pointed manner I could, my objections; told him, when he informed me that he had calculated on the support of the Methodists, that I should very much deprecate the day that any minister or member of our church should set his name to this constitution as one of its patrons.

In my last interview with this gentleman, I informed him expressly that I would not hold myself bound—as indeed I had never promised him to do so—to keep his plan a secret, but should feel myself at perfect liberty to say what I pleased, either privately or publicly, respecting it—and moreover, if any attempt should be made to carry it into execution, I felt myself under the most solemn obligation to oppose it by every honest and honorable means.

I moreover do know, because I saw their signatures, that his plan was recommended by some respectable gentlemen, ministers and others, not of our denomination, one of whom I well remember stands at the head of a theological institution in the state of New-York. To be sure, this agent had other plans in view, to aid him in which considerable sums were subscribed by a number of gentlemen of high standing in society; but, as far as I understand it, the several objects were in some sort blended together, though that now particularly under consideration seemed to be the principal one.

Now these are facts of which I am as certain as I am of any thing I ever saw or heard, though I cannot otherwise prove them—being alone in my interviews with Mr. C., and being requested not to show his manuscript to any one—than by the collateral testimony of those who have heard Mr. C. develop his plan verbally. That he has so done to many I have no doubt.

I have not said, nor do I now say, that the members of the Presbyterian Church, nor the Presbyterian clergymen are responsible for this plan, but that some of them approved of it I do know, unless his documents were forged.

Having thus stated the facts in the case, I think it due to Mr. C., the professed author of this plan, to state that I never felt any disposition to impugn his motives. He may have persuaded himself to believe that by putting it into the power of those who should become members of this great society, to elect the president of these U. States, the governors of the individual states, &c. the great ends of justice might be the better secured, and the interests of religion more effectually protected and promoted,—not duly considering, that history, the best and most infallible interpreter of men's motives and actions, attests the great danger of accumulating political power into the hands of the Church.—That the plans of which I am speaking did contemplate this control over the elections of our country, will not be controverted by any who have been made acquainted with it. For my part, I should consider it my duty to oppose such a plan of operations, let it originate from whomsoever it might, as being prejudicial to the best interests of our country, and destructive in its consequences to the pure religion of the Lord Jesus Christ.

I should not have felt it my duty to enter into this detail, had not the Charleston Observer poured out such a flood of abuse against the Christian Advocate and Journal, accusing it of uttering falsehoods, &c. I would furthermore observe, that I never had any fear that this ingenious plan, so curiously contrived to accomplish the object of its author, to gain a political ascendancy by religious means, would ever gain the approbation and support of the community. The age is too much enlightened. There are too many religious sects, and political parties, to permit such an amalgamation of the several denominations, as would be necessary to effect such an object. On these accounts I should not have thought it of sufficient

importance to justify such a detail of circumstances, had not the veracity of former statements been called in question by the Charleston Observer.

From the Evangelical Magazine.

UNITARIANISM.

MR. EDITOR.—It was with surprise I saw in the number of the Magazine for Feb. 7th, some animadversions on Unitarianism, by Rev. Sebastian Streeter, which certainly reflect not much to his honor, as a man of information; as he confesses himself ignorant of what their real sentiments are, even in their most distinguishing tenets. Had he inquired, had he read a few of their numerous publications, he could not have failed of knowing the exact shades of difference between them and their fellow Christians. He would have found the essential doctrines of the gospel "positively distinguished" by them.

He says he has learned that they deny the middle of the Trinity; and here his information seems to end. I will endeavor to give him that information he seems to need, and which he might, had he sought it, easily have acquired. Believing in the one only living and true God, they consequently believe him to be possessed of infinite and boundless attributes, and perfections of goodness, wisdom, mercy and truth; whose justice, although like his other attributes, infinite, is only a modification of goodness, that he is naturally disposed to bestow on all his creatures, all those blessings which he designed for them, and which their natures are capable of receiving; and that what infinite goodness has designed, and promised, infinite power will execute. They believe infinite goodness created myriads of intelligent beings, having no other end in view than their final happiness, and that his power will finally accomplish what his benevolence planned. If One all-gracious Being is sufficient for these purposes, it need never be inquired whether Three can do more.

In disbelieving the popular doctrine of the atonement of Christ, the Unitarians do not believe his advent and death to have been useless, or his mission without design. They believe the doctrines he taught, were the words of life; and his precepts to be the words of eternal life; that they were given to make men wise to eternal salvation; and that whosoever so appropriates his precepts to his own use, as to practice them in his daily walk and conversation, may truly be said to "eat his flesh and drink his blood," John vi. 53; and that they will be "available and efficacious to the salvation of men."

They likewise believe his death was necessary for the confirmation of the truth of his mission; and that God raised him from the dead, to give assurance to all men, that he will raise them from the dead likewise. Acts xvii. 3; and I Cor. xv. 15—20. These are positive and distinguishing tenets.

Mr. S. knows they do not believe in hereditary depravity; but here his knowledge seems to end, as he knows not but their belief in personal depravity is equally disastrous.

They certainly believe in personal depravity, as well as that religion is personal; and mourn and lament the profligacy and depravity of too many of their species; but they sorrow not as those who are without hope: having assurance that the precepts of Jesus are calculated to remedy every defect in the moral condition of man; they need only to be known, and practiced, to produce that change; and that being the gift of infinite goodness, they will be aided by infinite power, and produce all those happy effects they are so eminently calculated to produce: namely, universal holiness, and consequently universal happiness. Isaiah xlv. 23. But the when, and the where, they leave to wiser heads to determine.

They, that is, Unitarians, do certainly deny the popular tenet of Election and Reprobation, and consequently believe in the free will and moral agency of man: and likewise, that God works in us, to will, and to do his own good pleasure; that every perfect gift, cometh from the Father of lights; and that all the faculties of body and mind are his gift. "that the nerve that writes, he sustains." But how the foreknowledge of God, and the freedom of will in man, are to be made in all respects clear and intelligible here, they know not; they do not wish to be in "wandering mazes lost." They believe all things will be subdued to him, God, and that the period will arrive when he will be all in all.

They certainly believe the Deity to be the common father, and friend of all his numerous offspring, and that it is consistent with his goodness to permit moral evil and misery; but they cannot believe those evils to be endless, and in perpetuo. They are very decided on that point, which Mr. S. must have known, had he inquired.

Whether by "mental agonies," Mr. S. means, stings of conscience, or those painful sensations felt at the consciousness of having done wrong, called in holy writ "a wounded spirit," and a "contrite heart," or whether he means any thing else, I

know not. Unitarians believe repentance necessary to salvation; that Godly sorrow worketh repentance (mental agonies) to salvation; and that bodily pains have often had the same effect; and if our consciousness is continued to us after death, they may have, even then, the same happy tendency.

He says the system is "at first sight, beautiful and dazzling," but on closer inspection, "a good humored, pliable little thing, which may do but little harm, and can do little good."

Unitarians esteem the unity of God of the first importance, and believes the profession, and observance of this great truth, "the first of all the commandments."—Mark xii. 29.

They also believe that "the hour is come, when the true worshippers should worship the FATHER in spirit and in truth." John iv. 23.

They also believe that "there is one God, the Father," so there is "one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." I Cor. viii. 6 1 Tim. ii. 5, 6.

They believe in Jesus of Nazareth, a man approved of God by miracles, and wonders, and signs which God did by him." Acts ii. 22. They believe "the grace of God, that bringeth salvation hath appeared." Titus ii. 11. They likewise believe that "since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive." I Cor. xv. 21 and 22. Are these tenets "good humored pliable little things" fit only to dazzle, to "do little harm and no good?"

They believe religion to be a personal thing, and that without holiness no man can see God, or enjoy him; hence they are very careful to inculcate those truths; and hence, their sermons are not very polemical; they hold the elucidation and frequent inculcation of the sayings of Jesus, of much more importance than the constant preaching of systems, many of which, however true, are calculated to make men cunning, rather than wise.

They hold Jesus to be their pattern and example in all things, and he only who doeth righteousness, is righteous; hence, their preachers, (perhaps, more constantly than others) inculcate Christian morality on gospel principles, knowing that the practice, and the practice only of the precepts and doctrines of Jesus, will remedy the moral diseases of society, or make men wise to salvation; but that his precepts are calculated, if practiced, to subdue the world to himself, and even to eradicate those long rooted evils of slavery and war. Are the principles which are capable of such astonishing effects, "pliable, little things?" are they not, rather calculated to do infinite good?

That human agency is the pivot on which the destinies of eternity are to turn, for millions of their species, they know not; they believe it to be the pivot, on which the joys, the comforts, and pleasures of religion turn, to soften the cares of life, and glid the avenues to the tomb.

They wait patiently for the future triumph of their principles, "when Jehovah shall be King over all the earth; in that day shall there be one Jehovah, and his name ONE." NEMO.

From the Trumpet and Magazine.

THE ORTHODOX SIEVE.

I noticed in a recent number of the Trumpet, an article, headed—"Another Lamentation,"—taken from the "Boston Recorder," in which some pious Orthodox was deploring the fearfully low state of "religion" in the Churches and Societies of that order "through this Commonwealth." The writer says, "Something is in the way; and we can never expect a Revival in the Churches until there is a sifting, &c." This remark brought to my mind, a conversation which took place not long since, between two neighbors, in a town not more than ten miles from the city of Boston. It was occasioned by recent movements in the place, by which it was manifest that Unitarianism was fast losing ground, and that Universalism was rapidly advancing. In the course of the interview, something like the following passed between them: Said the Universalist to his Unitarian friend—"Our Society increases beyond the expectations of the most sanguine; our number is already —, and there are new accessions almost every week, both from the Orthodox and the Baptist: I could not have believed there were so many Universalists in this town. Why,—if the people continue to come out and show themselves, as they have done in the course of the last six or eight months, I don't know but we shall have you all with us before long."—"Ah," said the Unitarian, "no doubt this is a source of rejoicing to you, but to me it is an indication of a deplorable state of religion—an awful declension;—but we have long known there were many among us who were far, very far, from being 'Evangelical' Christians; but we have been sifting and sifting this long time, and I really hope, now, we have got rid of about all the bran."—"Indeed,"

said the Universalist, "you have a new fashioned sieve, if it discharges the bran, and retains the flour: common sieves, let out the flour, and retain the bran. Adjust your specs, neighbor, and take another peep into your sieve; it may be that you are deceived upon this subject." His neighbor's eyes and countenance immediately fell; and with a deep, long, and meaning sigh, he turned and walked away.

Query: Will it be wise for the "Recorder" man to go about his "sifting" business, while the Orthodox sieve lets out the flour and retains the bran?

T. G. F.

DUTIES OF WIVES.

"It is of great importance to enforce here the absolute necessity of making and keeping that house really a home, which it is a husband's duty to be fond of, and constant to. No man can love a Bedlam or clamor, filth or disorder. Relative duties are reciprocal; and it is as much, and as solemnly, the duty of a wife to endeavor home by temper, order and cleanliness, as of a husband to be devoted to home: mutual effort can alone make the house a home,—and effort can do it. Any well-disposed female can render the domestic fireside of a godly man more magnetic in its attractions than any other social circle whatever. Only let there be room at the fireside for a family altar, and a hearty welcome to a godly man's favorite books, and occasionally to his religious friends; let him only feel that his comfort and taste are consulted, and that care is taken not to hinder his piety;—and a hold is obtained on his heart and habits almost omnipotent. But if he be often disconcerted, and no effort made to accommodate him, and no smiles thrown around his meals or his evenings, it is morally impossible to secure domestic happiness. His principles may maintain the routine of his domestic duties; but ill temper, or inattention, on the part of the wife, will assuredly wither his domestic feelings and affections. But how easily is all this avoided? It never can be any woman's interest to cross even the foibles of her husband, when they are harmless."

MR. JOHNSON'S REPORT.

BALTIMORE, February 23, 1829.
To R. M. Johnson, Chairman, Tyler, Ellis, Johnston, Silsbee, Committee on Post Offices, and Post Roads:

GENTLEMEN:—Believing as we do, that the most important public services performed by those who have been selected for their wisdom and virtue, as the conservators of the rights of the people, are better rewarded by evidences of the people's approbation of their acts, than by any pecuniary reward they can receive. We have therefore, taken leave, as a testimony of our approbation of your Report to the Senate of the United States of the 20th ultimo, and of our devoted attachment to the principles inculcated therein, to present you with five copies (one of which we intend for each of you) of that Report, which we have had printed and framed for that purpose.

This tribute of our fixed attachment to the political doctrines you have, by your irrefutable reasoning, so clearly established, though far short of expressing our feelings on the subject, we hope will be accepted by you. We take leave further to say, that this Report is deemed by us, in common we think with a majority of the community, a state paper, meriting as sacred a place among the National archives as does that of our "Declaration of Independence." We believe it would constitute a supplement to that instrument, altogether worthy of it.

We ardently hope that those to whom the special care of our civil and religious rights shall from time to time be conferred, may be endowed with the same degree of wisdom, which has led you, in your deliberations on this subject, to so happy a conclusion.

With sentiments of the highest respect,

We are your friends,

JNO. Q. HEWLETT,
WM. E. BARTLETT,
JOS. DAVENPORT,
EPHRAIM GARDNER,
AQUILA JONES,
JOHN NEEDLES.

SENATE CHAMBER, 27th Feb. 1829.

To Messrs. John Q. Hewlett, William E. Bartlett, Joseph Davenport, Ephraim Gardner, Aquila Jones, John Needles

GENTLEMEN:—We have received your favor of the 23d inst. expressing your decided approbation of the report relative to the Sabbath Mail; and your "devoted attachment to the principles" it contains. With this communication we have received, each of us, a copy of the report, printed on satin and elegantly framed. For this testimony of your approbation, in the discharge of our public duties on this occasion, accept our sincere and grateful acknowledgements. With sentiments of the greatest respect, your fellow citizens,
R. M. JOHNSON, of Kentucky, Chairman.
JOHN TYLER, of Virginia, [man.
POWELL ELLIS, of Mississippi,
JOSHUA S. JOHNSON, of Louisiana,
NATHANIEL SILSBE, of Mass.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, APRIL 3.

TRUTH.

Falseness is a departure from Truth. If there is no such thing as truth, there is no such thing as falsehood. To say that all systems of religion are false, is a contradiction in terms; for how can any one be false only as it is a departure from the true one? and if some are false, as they undoubtedly are, this fact is far from arguing that no religious system has claims to truth, proves, more logically, that there must be a true system. It is highly important, then, that every one should endeavor to ascertain for himself what that true system is. To say that it is impossible for us to ascertain it, is to assert that the Supreme Intelligence who governs the earth in infinite wisdom and goodness, has made it impossible for his rational creatures—creatures whom he made rational in order that they might investigate and ascertain truth—to obtain the very thing most necessary to their mental wants, to their moral virtue and real happiness. But this is an impeachment of divine goodness and wisdom; it cannot therefore be the fact. True, there are many counterfeits; but this circumstance, while it only proves that there is genuine coin, should not cause us to refuse from the search in childish despair. Because there are counterfeit coins in circulation, will you therefore refuse the genuine? or take no pains to ascertain it? This is not the course of the wise man.

We say, every rational person should endeavor, with untiring industry, to ascertain what the true system is, for himself—for himself, because there is, unfortunately, too general a disposition to depend upon the opinions of others, rather than upon personal investigation. The opinions of others are entitled to respect—at least so far as they appear rational. To receive them without examination, is to prostitute our own mental independence before popular tradition, which is as often wrong as right. Why did the Divine Being endow us with the God-like powers of intelligence? Was it that we should submit them to the opinions of others—of those, too, whose notions have descended, like hereditary titles, through a long line of ancestry, and which were formed at first in an age of moral darkness? No. Those powers were given to us individually, that they might be individually exerted in the great cause of inquiry after truth. And he who does not exert them to this end, is as undervaluing the gift of reason, as he is ungrateful towards the merciful Giver of it. In the pursuit of truth, there are, indeed, difficulties to be overcome;—but what great object was ever obtained without labor—without overcoming minor obstacles? A coward may be excused from action; but he should be condemned for his cowardice. A person who has not the moral resolution to think for himself, may take shelter behind the opinions of his fathers; but he knows not whether they have strength enough to protect him. In an unprepared moment, he may fall into miserable humiliation. The independent thinker, the active inquirer, is entitled to respect; his very activity gives additional strength to his mind, as it stores it perpetually with newly discovered truths. And he will be successful. Reason was not given without a certainty that its exercise shall produce truth. God never will withhold his blessing from those who devote the powers he has given them to the purpose for which he designed those powers. Before the exercise of free inquiry, obstacles must and will give way; error will be exposed and vanquished; and truth, bright as the sun, will pour a flood of daylight into the path of the independent inquirer.

"There is no danger from error," said Jefferson, "when truth is left free to combat it." But the difficulty is, that many people will not suffer truth to be set free in the combat against error. And here is the danger, that error may continue her unlawful and destructive influence in the world. The pride of opinion—the false notion that it is dishonorable to renounce it—is one of the greatest enemies to the triumph of truth. We are apt to reverence and love the doctrines received from tradition, as we value the mementos of a parent's faithfulness; and we think ourselves dishonorable sons—traitors to the family inheritance—if we ever reject what came from so much affection and faithfulness. Love and reverence for parental instruction are indeed commendable; but they should never be allowed to confirm us in error, or to shut up in our minds the avenues of truth. Sons, arrived to maturity, may think and examine as well as their fathers; and if the world grows wise by experience, if the means of information multiply as new generations arise, there is the greater probability, that their researches will result in a nearer approximation to truth.—We mean if they will so far renounce traditional authority as to inquire for themselves; otherwise the world must take a retrograde motion.

Let then no one rest in the conclusion—an obstinate conclusion,—that he has the truth, unless he has examined, and is still ready farther to examine, for himself, the grounds of his faith. It is not given to any one man to know more than all the world besides. Others may teach him something; peradventure, they may show him where he errs, and convince him at last, that what he calls the strength of his faith is nothing better than obstinate prejudice;—that what he regards as superior knowledge is but pitiable ignorance. Men who are already too wise to learn, may be permitted to remain stationary; but those who are conscious of their fallibility, will, if they are honest men, endeavor to make honorable advances in the road of knowledge. Clinging still stronger to what they find to be truth, and renouncing with readiness what they are satisfied is error, they will not only "grow in grace," but also "in the knowledge of our Lord Jesus Christ."

CLERICAL SPITE.

The orthodox clergymen, of Hartford, Conn., have refused to pray in the Supreme Court, when it sits in that city, because the Judges lately invited Rev. Mr. Rayner, a Universalist, to open the Court by prayer. This is the real spirit of ———— Christianity?

The same clergymen, two or three years ago, refused to pray in the Legislature, because Rev. John Bibe, late Pastor of the Universalist Society in Portland, was invited to officiate as chaplain of that body. Every body knows that the clergy of Connecticut have always set the first rate examples of Christian liberality. They once succeeded in getting a law passed that no man should hold any office unless he belonged to their church, and that beer barrels should be whipped if they dared to work on the Sabbath.

WIDOWS OF DECEASED MINISTERS.

In connection with the remarks we have heretofore made upon the "support of the ministry," there is, we think, one part of the subject not often thought of, but which is still more important and dear in the cause of benevolence. We allude to the condition of the widows and fatherless children of our deceased ministering brethren. We could say much more than has been said, on the subject of rendering a prompt and comfortable support to preachers engaged in contending for the doctrines of the cross; but men—ministers perhaps as well as others—if in the enjoyment of health, can generally look out for themselves, and keep their families from suffering. We leave them, then, to plead for their destitute widows after their principal earthly supporters are committed to the silence of the grave. Once we nothing, in benevolence, to these interesting relics of those who have spent their lives,—their all,—for the support of the cause of truth? There is, we believe, hardly a minister of our order in this State—(we say nothing of other States, but presume the remark is generally as true elsewhere,) who obtains anything more than a tolerable support for his labors, as he goes along. Some, perhaps many, we know do not even obtain this. Oh! with what heart felt anxiety do they look forward to the time of sickness or old age, (should God spare their lives,) when they will be unable to provide for their daily bread, and especially to the period when they must bid a final adieu to their beloved families—leaving behind them no means for their support! And if they cannot be permitted to lay aside from their earnings enough to provide against such a season, can nothing be done—shall nothing be done to relieve this anxiety of feeling? Shall they spend and be spent entirely for the spiritual benefit of their brethren; and will those brethren suffer their destitute families, after their decease, to be forgotten? To spend the residue of their years in solitary wretchedness? Suppose one of our ministers to be upon his death bed;—what must be his language? "I have lived for the benefit of my fellow men. I have spent my best days in their service. I am now about to rest from my labors forever. Around me are my beloved family—the wife of my bosom, the children of my care. These I must now leave, unprotected for. Oh! my God,—while I commend them to Thee, dispose the hearts of my brethren to exercise a kindly concern for them. Under Thee, let me beseech them to my brethren in the faith. In laboring for their good, I have not been able to provide for these nearer objects of a husband's—a father's affection; and is it not due in righteousness—in the bonds of a common faith, and of that charity I have ever preached,—that they should now remember these helpless and destitute children?" Could he give utterance to the dying request of his heart, he would plead, in the eloquence of heaven, with his brethren, that they would take the place of a dying father's providential care, and, in the spirit of the benevolent religion he advocated, take measures tending to their comfort and support. We are convinced that, on this point, something should be done. And we do believe that our brethren, every where, agree with us upon the subject, and would most cheerfully do their part towards rendering comfortable the condition of the widows and children of our deceased ministers, as they are called hence to be here no more. But nothing can be done effectually without concert,—without some systematic operations. We hope the subject may engage the attention—the affectionate attention, of all our brethren; and that some one of our correspondents will take the subject up in these columns, giving his opinion as to the means best to be pursued in order to promote an object so desirable.

It may, we know, be objected by some, that destitute widows and orphans of other people, besides ministers, are equally the objects of charity and should be as much thought of. We say so too. Let then something be done for them. We will do our part honorably towards creating a fund for their benefit. But this is no reason why deceased ministers' families should receive no attention. The circumstances of ministers and people, however, are essentially different. The former are public men, and depend entirely on that public for their own and their families' support. For them to become rich would be thought by many to savor too much of a love of the world. They do not, however, often become so; and whenever they do, their widows need no longer look to that public for support, which was already afforded to them during the life-time of their husbands. It strikes us as true, that a public preacher should be supported by the public; and if this public do not support him, while living, in such a manner as to enable him, by ordinary prudence, to provide for the wants of his family after his decease, the same public ought, in righteousness, to see that it is then granted.

"ZION'S ADVOCATE."

Noticing the remarks which we made three weeks ago, in relation to a sermon, by Rev. John Bradford, a distinguished Baptist minister, published in the Baptist Herald, the editor of (Portland) Zion's Advocate says:

The Christian Intelligencer (a Universalist paper) seems well pleased with some of the sentiments of Mr. Bradford's sermon, lately published in the Baptist Herald. After quoting several sentences from the sermon, accompanied with remarks of approbation, the editor adds:

"It will be remembered that the above are the sentiments of a distinguished Calvinistic Baptist, and approved by a paper of the same order."

We do not know as we rightly understand the object of Mr. Wilson in noticing the above statement, and have introduced the subject only for the sake of obtaining information from him. Does he mean to be understood that he is pleased on account of our agreement with the extracts from Mr. Bradford's sermon? or that he is displeased that Mr. B. should have said, and the Baptist Herald have published, what Universalists approve of? If the latter, we would respectfully inquire of the Editor of Zion's Advocate—himself being a Baptist,—whether "he believes that any will be lost for whom Christ died?" A definite and fair answer to this simple question would be thankfully received by his friend, the editor of this paper. If he should say, that there will be any lost for whom Christ died, he is requested to answer another question, growing out of such a reply:—Whether Christ will not have died in vain for such? If he says, with Mr. Bradford, that "none can perish for whom Christ died," we would inquire of him once more—Whether Christ did not die for all—as stated in 2 Cor. v. 15, and several other passages of scripture?

We do not ask these questions to produce a controversy. We merely ask Mr. W. as one friend would ask another, for the sake of information on an interesting

point. When he commenced publishing the Advocate, he expressed a determination to follow only where truth leads, to embrace her wherever she might be found, and to "submit to the authorities of truth, reason, argument and scripture," even should they appear to oppose any doctrine to which he might have subscribed. So much fairness on his part encourages us to believe that he will answer our questions in the spirit of Christian frankness.

CONSCIENCE—WILL.

Some ministers will not permit those of another denomination to preach in their desks, because they cannot conscientiously allow it. Other people cannot hear a preacher who is not of their own order, because their conscience tells them this would be contrary to duty. These kind of consciences very much resemble that of a negro, who could not attend meeting where a certain musical instrument was used in the performance, because his conscience forbid his hearing it. On being asked what he knew about conscience? He replied, smiting upon his breast—some-thing in here say, I want!

A Congregational clergyman—a sensible and good man—once made to us the following remark, in which, we suspect, there is quite too much truth. This everlasting talk, said he, about conscience, this saying, I cannot conscientiously do this; I cannot conscientiously do that; I must conscientiously refuse this; I must conscientiously refuse that, &c., I am persuaded is unjust. On careful examination after a long life, I am satisfied, that nine tenths of what pious people call conscience, is nothing better than self-will.

TRUMPET AND UNIVERSALIST MAGAZINE.

It was with great pleasure that we learned from a late number of the Trumpet, that there are now no less than three thousand five hundred subscribers to that paper. Such a patronage is encouraging, and it is well deserved. The paper has been published about nine months. It has our wishes that its patronage may be increased as much every succeeding nine months as it has been during the last. Conducted with ability and zeal in the cause of truth, its usefulness must be co-extensive with its circulation.

RELIGIOUS INQUIRER.

We have received the five first numbers of the eighth volume of this paper, enlarged to a royal sheet, handsomely printed and folded into eight pages,—a convenient form for binding. It is published weekly at Hartford, Conn. by Rev. MENZIES RAYNER, assisted in his editorial labors by Rev. L. R. PAIGE. The price is \$2 per annum in advance, or \$2.50 if not paid within six months from the time of subscribing. Br. Rayner is favorably known to our readers, whom we have presented with one or two excellent sermons from his pen. We regard the Inquirer as one of the most able and useful papers in our order, and hope it may have an extensive patronage. It is worthy the support of our brethren. We take it by the right hand, and shall hold on to it in fellowship as long as union among brethren is a virtue.

INSTALLATION.

Rev. LEMUEL WILLIS was publicly installed Pastor of the new Universalist Society in Salem, Mass. on the 25th ult. The exercises on the occasion were as follows: 1 Anthem. 2 Reading of the Scriptures, by Br. S. CORB. 3 Introductory Prayer, by Br. E. LEONARD of Gloucester. 4 Original Hymn, composed by Br. L. WILLIS. 5 Sermon by Br. T. JONES of Gloucester, from 2 Cor. iv. 1, 2. 6 Installing Prayer, by Br. T. G. FARNSWORTH of Haverhill. 7 Anthem. 8 Delivery of Scriptures and Charge, by Br. T. G. FARNSWORTH. 9 Right Hand of Fellowship, by Br. T. F. KING of Portsmouth. 10 Address to the Society, by Br. CORB. 11 Hymn. 12 Concluding Prayer, by Br. KING. 13 Anthem. 14 Benediction, by Pastor elect.

NEW ASSOCIATION.

It is proposed in the Trumpet to form a new Association of Universalists, embracing the counties of Essex, Middlesex, Suffolk and Norfolk, to be called the BOSTON ASSOCIATION OF UNIVERSALISTS. It is said that there are more Universalist Ministers and Societies in these four counties, than in any other four counties in any other State in the Union. Boston was always called "the Head Quarters of good principles."

—We say to our friends in Bangor, PERSEVERE. The cause you are engaged in is a righteous one—it lies at the foundation of equal rights and religious liberty—and with proper exertions, must prevail. The character of the people in Bangor for intelligence, zeal and public spiritedness, is so well known, that we expect to hear a good report of the operations of our friends there. The eyes of many brethren are anxiously upon you, and their prayers are ardently with you. Be united, firm, temperate and persevering; and in due time you will reap a rich reward; "for we labor not in vain in the Lord."

A correspondent of the (Methodist) Gospel Balance says:

Universalism "prevails most after Reformation. I have noticed for the last ten years, that wherever a Reformation has taken place, Universalism has followed."

Generally we have found this to be the case. The reason is obvious. In times of those passionate excitements, the attention of people is particularly called to religious subjects; and after the violence of the excitement is over, and reason returns to her throne in the mind, the sober and candid part of the people discover the error of what they had been taught and come to the truth.

The Editor of the Gospel Advocate very justly says: "Men are successful according to their zeal, not to their knowledge." This we suppose to be the reason why some of the Unitarian sects are occasionally so successful in certain places.

At the request of the Universalist Society in Hartford, Rev. Menzies Rayner delivered a discourse on Sunday the 22d ult. in respect to the memory of Rev. John Bibe, Jr. late of Portland, formerly Pastor of the Society in Hartford.

Rev. Josiah C. Waldo is at present preaching to the Universalist Society in Cincinnati, Ohio.

Rev. Otis A. Skinner, of Washington, N. H. has accepted the call of the Universalist Society in Woburn, Mass. to become its Pastor, and was to have commenced his labors there about the first of this month.

Mr. Balfour is about to reply to Mr. Hudson. It is said that his Reply will contain some valuable matter in relation to his views, which he has not yet laid before the public, and which he has obtained since the publication of his Essays.

—The New Hampshire Association of Universalists will hold its annual session in Sutton, on the last Monday and Tuesday in May next. The first day the meeting will be held in the North Meeting-house, and in the South on the second.

Rev. Joshua Flagg has accepted an invitation to settle over the Universalist Society in Hudson, N. Y.

We have received an excellent discourse, delivered in Dorchester, Jan. 18th, last, by Rev. Thomas Whittemore, of Cambridge, from Deut. xxxii. 31. "For their rock is not as our Rock, even our enemies themselves being judges."

ORIGINAL COMMUNICATIONS.

For the Christian Intelligencer.

LETTER—NO. III.

ON THE SUBJECT OF MR. BALFOUR'S VIEWS.

DEAR SIR AND BROTHER,—

Mr. B. grounds his hope of future life upon the identity of the resurrection body, with the identity of the natural body—and that the reorganization of the natural body, is the resurrection of the scriptures—consequently, if the natural body is never reorganized, there can be no future existence, by which identity can be preserved. He is necessarily compelled to admit an identity somewhere; and as he destroys it in the soul, he seeks it in the reorganization of the body. But I showed you in my first letter, that that identity could not thus be preserved; even if it could, it would be necessary to prove that which he has along taken for granted, viz. the reorganization of the natural body. But I contend that this is not the resurrection of the scriptures. I know of but one place in the bible, which even implies the resurrection of the body; and as Mr. Balfour himself contends that this does not refer to the resurrection, and as I agree with him that it does not, although I do not agree precisely with him as to its application, it does not come within the range of our present inquiries.

So far as the scriptures from teaching the doctrine of the resurrection of the body, that they oppose it and contradict it. Even Paul in 1 Cor. 15, upon whose reasoning here Mr. B. relies so strenuously to prove his system, directly contradicts the notion of the resurrection of the body. "But some man will say how are the dead raised up, and with what body do they come?" To this Mr. B. virtually answers, that they are raised by reorganization, and the bodies with which they come, are their natural bodies changed into a body like that of Jesus Christ. But Paul tells us, that we shall possess a new and different body, from that which we have in this world—which he illustrates by the process of sowing grain and its future growth. "That which thou sowest, thou sowest not that body which shall be, but bare grain. But God giveth it such a body as pleaseth him. So also is the resurrection of the dead—it is sown in corruption, it is raised in incorruption," &c.; that is, the body which we shall inhabit in the resurrection, shall no more be the same body which we possess now, than "the blade and the ear, and the full corn in the ear," shall be the same body with the grain, when sown by the husbandman; no more identity with this body, than the body of one star has with the body of another star; than the body of the sun has with the body of the moon. The apostle as much teaches the complete and eternal dissolution of the body here, as he does the complete and eternal dissolution of grain sowed in the earth, as then supposed—for the world not then being in possession of the microscope, could not be aware that it contained the future plant in embryo; and by his showing that the body in the resurrection possesses no more identity with the natural body, than the body of the sun does with the moon, or one star with that of another, completely destroys the idea of identity from future reorganization. Consequently, if man possesses no indestructible soul, to inhabit the new body which God shall be pleased to give it in the resurrection, all identity must be lost, and death as we before observed is annihilation.

That the resurrection of the dead, necessarily embraces the idea of any new material organization is doubtful, or at least in that degree which we have commonly supposed. Paul says it is sown a natural or material body, it is raised a spiritual body, or immaterial substance. To show what this immaterial substance is, he refers to the work of creation. "As it is written," says he, "the first man Adam was made a living soul, the last Adam (or man) a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; afterwards, that which is spiritual." I know it is commonly supposed that the apostle by the first man, means Adam, and by the second, Jesus Christ; but this is no where "written" of Jesus Christ while "it is written" of Adam, that he was made a living soul. His body, or the first man, was formed of the earth; while his spirit or second man, was from heaven, being breathed into him by God. This second

Adam is supposed by some to mean Jesus Christ, because the apostle says in the 47th verse, "The first man is of the earth, earthy, the second man is the Lord from heaven." But if I recollect right, Dr. Clarke supposes that the words "The Lord" are an interpolation. And to say nothing of the MSS. which omit these words, the sense evidently requires their omission. To say that the spiritual man was Jesus Christ, is to fly in the face of facts; for Jesus Christ was as much a material being in his mortal constitution, as we are. By omitting the supposed interpolated words "The Lord," the amount of the apostles argument is this—Adam was first made an organized material being. But God communicated to his material organization, an immaterial substance; the first was made of the earth, earthy; the second was from heaven, or God; and as we have like him, existed by material organization, even so shall we exist by an immaterial mode of being. For "flesh and blood" or material substance "cannot inherit the kingdom of God." This "spiritual body" and not the "natural body" is that which is raised. The apostle considers man as a two-fold being, soul and body. "There is a spiritual body and there is a natural body," and he says it is raised a spiritual body. We say it is raised, however it may contradict Mr. B.'s theory, because this is the language of the apostle. The question is, "How are the dead raised up, and with what body do they come?" It is not, how are the dead to be raised, or with what body shall they come. But more of this by and by. Yours, &c. A. B.

* Since writing the above, I have examined Wakefield's translation, and find that he has omitted these words. If the editor has Clarke's work he is requested to publish his comment upon this passage.—A. B.

We will do this hereafter.—Ed.

[For the Christian Intelligencer.]

CONFERENCE ON PRINCIPLES.—NO. 1.

F. Sir, I wish to ask you a few questions, upon your religious opinions. I hope I shall not give offence.

U. If you do not intend it. I am always happy in answering questions, when put in a serious manner. I do not pretend, however, to be free from error; I am as liable to imbibed incorrect opinions as other men. Convince me that I am wrong and I will try to do right. Proceed with your questions.

F. What Sir, do you think of the last resurrection which John mentions in Revelation?

U. I think the last resurrection is not named in the Bible; I may be mistaken, please to read.

F. I am very confident it is mentioned in Revelation 22d chapter; but we will look and see how it reads. "Blessed and holy is he who hath part in the first resurrection. Does not that imply a last if there be a first?"

U. True; but is the last named? If there be a first there may be a second and third as well as last.

F. But look here Sir, it reads over the chapter the last resurrection.

U. Yes Sir; but look into that new Bible, published by the American Bible Society, and you will not find any thing over the chapter. What does this mean? Do they mean to leave out part of God's word? No. They leave out the works of men; some printer put those words over the chapter. The sacred text says nothing about the last resurrection.

F. But we read in verse 13. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works." Was not this the last resurrection? What do you make of this?

U. I do not deny a last resurrection Sir, but I am not satisfied that the last is here spoken of, because other important events are mentioned, as taking place afterwards in this world. The last or general resurrection is mentioned, very particularly, by Paul to the Corinthians, first epistle 15th chapter. But men are not raised differently or judged there according to their works. There all men received a spiritual, immortal and glorious life, as the gift of God through Jesus Christ.

F. But what Sir, do you find is to take place on earth, after the resurrection, mentioned in this 20th chapter of Revelation?

U. In chapter 21, we read of new heavens and a new earth; was this after the general resurrection? We read, likewise, of the tabernacle of God with men, when the new Jerusalem came down from God out of heaven, which was compared to a glorious city, into which the kings of the earth do bring their glory and honor. And in chapter 22, we read of the tree of life, which yielded her fruit every month; and the leaves of the tree were for the healing of the nations. "And in this last chapter of Revelation, John is instructed by the angel, that showed him these things, that the Lord would come quickly, that the time was at hand, that the things must shortly be done, and that surely the Lord would come quickly. From these various and repeated expressions, I am led to think John was describing events of time, which were soon to begin to take place, and not things after the general resurrection, in eternity.

F. I cannot think as you do. It appears to me some of mankind will be endlessly miserable. John speaks of the second death, of the lake of fire, and whose was not found written in the book of life was cast into the lake of fire. And the

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 3, 1829.

REPRESENTATIVE TO CONGRESS,
For Kennebec.
ELECTION NEXT MONDAY.

Candidates.
HON. GEORGE EVANS, of Gardiner,
HON. REUEL WILLIAMS, of Augusta,
Gen. JESSE ROBINSON, of Hallowell,
HON. TIMOTHY BOUTELLE, of Waterville.

These four have either been nominated by Conventions, or strongly recommended in the public papers. In addition to these, the following persons have been mentioned in the papers, though nothing has been said therein by way of urging their election. Hon. NATHAN CUTLER, of Farmington and Hon. JOSEPH SOUTHWICK, of Hallowell.

Note. By the arrangement of these names we mean to express no partiality on our part.

Laws of Maine, 1829. For the purpose of bringing the laws passed at the last session of the Legislature, as much together as possible, we have this week filled our last page with them, printed on a small type. The residue will be published in the same way soon after they all appear in the state paper.

THE KENNEBECKER. Proposals have been issued by Henry Knox Baker, of Hallowell, for publishing a weekly newspaper in that town of the above title. Disgusted with "the schemes of demagogues and party leaders" on all sides, he proposes to pursue an independent stand, "a slave to no sect," or party, devoting his columns to subjects of practical utility to the farmer, the mechanic, the merchant, the literary person, &c. Mr. B. is a young man of a considerable promise, having acquired a respectable education and an extensive knowledge of human affairs by his own quite unassisted exertions. Considering the proposed character of the new paper, we wish him success in its establishment. All young men rising by their own merits, must ever command our best wishes.

PROMPTNESS AND ENERGY. It said that in 36 hours after the news of the late piracies came to the Department of State, President Jackson ordered the United States' vessel, *Natchez*, to sail within 24 hours, and to visit every port in the West Indies, where the pirates would be likely to resort, at least once in a week. Such vigilance on the part of our new president must engage the admiration of all.

A meeting has been held in Charlestown to take into consideration the expediency of annexing a part of that town to Boston.

The New York Statesman says, that a piece of cloth dipped in tar and bound round any part of the body burnt or scalded, will occasion very speedy relief. It recommends to every family to keep a small vessel of tar constantly in the house to use in cases of burns.

Mr. Nathaniel Greene, Editor of the Boston Statesman, has been appointed Post Master of Boston, vice Aaron Hill resigned.

Hon. Isaac Hill, Editor of the New-Hampshire Patriot, has been appointed 2nd Comptroller of the U. S. Treasury. Salary \$3000.

In Cincinnati, Ohio, 500 houses were erected last year.

Sun-Flower Politicians. Why is the sun-flower like party politicians? Because it turns with the sun.

The following gentlemen are elected Representatives to Congress from New Hampshire—viz. Messrs. Brodhead, Hammons, Harvey, Chandler, Hubbard and Weeks.

The receipts of the principal Missionary Societies in the U. S. England, and France, an account of which is published in the London Missionary Register for January, amount to \$262,563,400.

A very great number of deer and caraboo have been taken in this State the last winter. The caraboo is said to be the real Lapland rein deer.

On the 11th ult. Rev. Stephen Chapin, late of Waterville, in this county, was inducted into office as President of Columbia College, Washington.

The Vassalborough bank has been removed to Hallowell, agreeably to an Act of the Legislature authorizing such removal.

Fast day next Thursday.

Foreign News.—We have occasionally some arrivals from Europe, but they bring nothing of much importance. The Russians and Turks are in winter quarters, and though reports are frequently circulated of negotiations for peace, they cannot be relied on; while at the same time both Russia and Turkey appear to be making preparations for the ensuing campaign.

Advices from Constantinople to Dec. 11, represent that no hope could be entertained of the Sultan's making the least concession which might lead to a compromise. The Russians commenced the blockade of the Dardanelles Nov. 14, by a squadron under Admiral Ricord who arrived two

hours too late to prevent 21 ships with a great quantity of grain from reaching Constantinople. No great inconvenience was felt there from the blockade; but ships of war, one of 103 guns, were sitting out to raise the blockade. Hussein Bey, aged 74, died Dec. 13. His opinion has had the greatest weight with the Sultan since the death of Dachenid Effendi. Essaad Effendi was appointed Intendant General in his room. The cold weather caused a forced Armistice between the Turkish and Russian armies.

There is a report that Mr. Olney, the American consul at Smyrna, has negotiated a commercial treaty with the Porte, by which the commerce of the United States will have the free navigation of the Black Sea and some other privileges.

The Chief Justice of the United States.—We find the following article in the Richmond Compiler. It may be considered by some as entirely contrary to *bienveillance* that the Chief Justice should play at quixots, having no scruples on the subject ourselves, we of course only hope that he is good at laying his quixots close to the hobs, and that he makes a ringer every game.

U. S. Gaz.
"I was struck (said a southern member of Congress to me the other day) with your Chief Justice. He is a singular man—is he not? I have never seen his equal in point of vivacity and simplicity. It was but the other day that, going from Gadsby's hotel to the capitol, I met with a tall, plain-looking, stirring man, with a sort of port-folio under his arm. He was walking at a pretty rapid rate—and though the day was very cold and wet, he had neither cloak nor umbrella over him—while the hack drivers had all of them an umbrella over their heads. He was going at such a gate against a smart wind, that his coat-tail was standing up on a level with the horizon. I ascertained that it was your Chief Justice! And again on the day of the inauguration, I was struck by his bright eye and his florid face. He must be several years older than the President; and yet he had the art of looking several years younger. A strange man, this Chief Justice of yours."

"Then you have never seen him at one of our barbecues—pitching quoits in all his glory, with his long tailed coat off; stripped to the sleeves, with his long, tall boots drawn up to his knees—and all his soul as much given to the right laying of his quoits, as he would be in untying the knots of a difficult case in the law of nations. You must see him thus, in order to form some idea of his juvenility of spirits and simplicity of manners."

ANECDOTIST.

Gen. Jackson. A friend now at Washington says, "The General disappointed me much in his appearance. He is not the tall, muscular, raw-boned, weather-beaten old soldier I expected to see. He is, on the contrary, not much, if any, above the middle size, of rather weak and delicate frame, very thin in flesh, and not erect or commanding in figure, of bland, but strongly furrowed, and somewhat dejected, countenance. His eyes are dim and weeping, and obscured by spectacles. In his dress he is exceedingly plain—rather negligent. In his manners, courteous and engaging. Take him all in all, he would answer much better to the description of a Tennessee Farmer, than that of a General at the head of our armies, or of the Chief Magistrate of the Republic."

New-Jersey Freedman.
John Randolph.—A correspondent of the Southern Patriot gives the following as furnished by the Roanoke orator himself of his ancestry:

"Pocahontas, (whose true name was Matouca) baptised by the name of Rebecca, married John Rolfe, Esq. and left an only son, Thomas; whose only daughter married Robert Bolling of Bolling Hall, West Riding of York, who left a son, John Bolling, one of whose daughters married Richard Randolph of Custis, whose youngest son, John Randolph of Roanoke, married Frances Bland. Your humble servant is one of the only surviving issue of that marriage, and sixth in descent from Pocahontas."

The following is a list of brig Attentive's crew, (who have been murdered by pirates) at the time she left Boston, early in December. Capt. Grozier, aged 58, of Boston, J. Jordan, 1st mate, aged 46, a native of Canton, Ms. Alfred Hill, of Portsmouth, 2d mate, aged 18, (the only survivor;) Stephen Potter, of Portsmouth, aged 25; Joseph Blasdel, of Portsmouth, aged 21; Jonathan Robertson, aged 30; Andrew Lishman, of Alexandria, 48; John Price, cook, of N. York, aged 33.

Boston Pat.

Mr. Wirt, the late Attorney General of the U. States has advertised his house at Washington for sale—and it is said "intends to seek a refuge in Baltimore from political storms."

Capt. Porter's line of Steam-boats between Boston and Kennebec is about to re-commence running. He expects to add to it the large and elegant Hudson River Steam Packet James Kent.

Mathew Carey of Philadelphia, is now writing on the Penitentiary system. The benevolent industry of this man at the pen has no limit. He will write himself to a stump before he closes.

A feeble old man (76 years of age) poor though respectable, has recently been taken

ken and imprisoned on a writ for \$300 by his own son-in-law, (who married his only daughter,) to whom he does not, he says, owe a single cent. The object of the son-in-law in perpetrating this outrage against humanity, was to obtain possession of the sum of one hundred dollars lodged in the Savings Bank by the wife of the old man, in the shape of a compromise for the pretended debt.

Bost. Commercial Gaz.
Robert Harper, Esq. one of the last Presidential Electors of Ohio, and who, probably, brought the votes to Washington, has not been heard of since Jan. 24, when he left New-York to return home.

It is contemplated to establish a line of 9 or 10 knot steam-packets between Boston and the Kennebec. Before long a road will be opened from the Kennebec to the St. Lawrence—and Canada travels will come through this route.

TO CORRESPONDENTS.

The request of our venerable friend in St. Stephens, N. B., shall be attended to as soon as convenient.

"Signa" is thanked for his contributions. We hope to hear from him more frequently.

"J. R. S." is inadmissible—being too personal.

The request of "A Preacher of Universal Salvation" shall be granted.

Our friend, who writes us from Wiscasset, giving us a history of the temporary House which was and is not in Wiscasset, but which is supposed to be somewhere on the road between that place and this, coming here to enlighten the benighted Kennebeckers with a light that enables the beholder to see nothing but itself, is informed, that in consequence of our determination to take no more notice of that Building, on the subject of its attacks, we must decline publishing his communication. As to what he says of the general opinion in W. concerning it, we presume no one needs to be told that the people there do not feel as if they were deprived of any blessing by its being taken from them.

In reply to his questions, however, we ought just to say to him, that the statement of one of the *professed* correspondents of the House, as to the number of subscribers we have in Gardiner, and the insinuation of Mr. Craniall, that his Building has a larger circulation here than this paper, are false, length and breadth. Though confined principally to one denomination, (as ours is not a "neutral" paper,) we have double the number of subscribers in Gardiner than Mr. C. has, though he has laid out for the patronage of all sects. And our list of subscribers embraces the most intelligent and respectable citizens in town.

What with a number of Universalists and other liberal people, and twelve Methodists who are subscribers to Mr. C's paper, he has in all, thirty-one patrons in this town. So that the communication which he published from the *Intelligencer*, in order that the people of Gardiner might see it, was probably read by thirty-one—if so many took pains to look into the paper—after it had been read in our paper the week previous probably by more than one hundred.

We would further say to our correspondent, that we never saw what was said in the House of the 17th ult.—the paper not having come to us that week. More than in one instance have the light Houses, containing remarks on us, failed of reaching both us and a particular friend, of whom, as a certain person probably knew, we should be likely to obtain them. This looks so much like an accident that we call it purely accidental. If it was not accidental, it was mean; for an editor, who will run out against another, and then try to keep what he says out of his sight, forfeits all claim to the respect or confidence of the fraternity.

MARRIED.

In Bowdoin, on the 26th ult. by William Booker, Jr. Esq. Mr. Josiah C. Coombs, to Miss Abigail Eaton, daughter of Solomon Eaton, Esq.

In Vassalborough, by P. Pierce, Esq. Mr. Jonathan Cross, to Miss Ann Boswell.

DIED.

In Magnolia, Florida, Mr. Weld Hamlen, formerly of Augusta, aged 23. He was a young man of much promise, greatly beloved.

In Hallowell, Bowman's Point, Mrs. Eunice Ramsdell, wife of the late George Ramsdell, aged 71. She was a worthy member of the society of Friends.

Lost aboard, at sea, Capt. Josiah Spaulding, of the *Schr. Lee*, of Thomaston.

In Livermore, on the 16th ult. Mr. HASTINGS STRICKLAND, in the 61st year of his age. Scidmore has it fallen to our lot to record the exit of any one, who was more highly esteemed through life, and more deeply lamented in death, by their connections and acquaintance than the subject of this short notice. He was universally acknowledged to be a man of great probity and justice, and by the exertions of honest industry and frugality he not only succeeded in bringing up and educating a numerous family, but was enabled to provide for each of his children an advantageous establishment in life. In his religious views and opinions, he was ever liberal and charitable, and while he confined himself to the creeds or formulas of no particular sect, he uniformly exercised all those virtues which can adorn the christian character; and during the period of his last sickness he was eminently supported by the consolations of the christian faith.

Communicated.

ADMINISTRATOR'S SALE.

TO be sold at Public Auction by order of Hon. H. W. Fuller, Judge of Probate for the County of Kennebec, on Monday the fourth day of May next at ten o'clock in the forenoon, at the dwelling house occupied by the widow of Eliphalet Pray, deceased, in Gardiner, so much of the real estate whereof Eliphalet Pray late of said Gardiner, died, seized, as will be sufficient to raise the sum of four hundred and sixty-two dollars and thirty-two cents, for payment of the just debts of said deceased, and incidental charges.—The estate consists of Lots Nos. 61 and 62 on a plan of the Cobosse Coute tract made by Solomon Adams, Esq.—Also about 20 acres being part of Lot No. 47 on same plan—Also Lot No. 41 on same plan containing about 57 acres—all of said lots being on the North side of Cobosse stream—and all subject to mortgages thereon—Terms made known at the time and place of sale.

WILLIAM ELWELL, Administrator.

Gardiner, April 3, 1829.

NOTICE.

ALL Notes or Accounts of 6 months standing must be settled without delay.

G. H. COOK, & Co.

Gardiner, March 13, 1829.

LIST OF LETTERS
Remaining in the Post office, at Gardiner, Maine,
March 31, 1829.

Messrs. Abbott, & Co.	Thomas Houghton,
Patience B. Atkins,	Mark Johnson,
[Hallowell.]	Henry Kimball,
Aaron Bran,	Ebenezer Kelly,
Thomas Burnham,	Lydia Loring,
Davis Blanchard,	Daniel Merrill,
Isabel Coombs,	Nathaniel Motley,
Benjamin F. Colley,	David C. Poole,
James Capen,	Calvin Pierce,
Stephen Crosby,	Samuel Philbrick,
Elisha Crowell,	Joseph Robinson,
Sullivan Erskin,	Benjamin Robinson,
David Flagg, Jun. 2,	George Robinson,
J. P. Flagg,	Elizabeth Stiphen,
Lemuel Fletcher,	James Stuart,
Eben. W. Fairbanks,	Parker Sheldon,
Ira Gray,	Betsy Towle,
Micha Gammon,	James Thornton,
George Garland,	Abraham Talbot,
Mary Jenkins,	George W. Tibbets,
Ephraim Hunt, Jr., 2,	[Litchfield.]
Ezekiel Houghton,	Aaron A. Wing, 2,
Charles Hanscom,	Wing & Turner,
James Hanscom,	Ezekiel Waterhouse,
Solomon Hanscom,	Abram Waterhouse,
Henry Hildreth,	Joseph Woberton,
Michael Hildreth,	Calvin Wing.

SETH GAY, P. M.

April 1, 1829.

DEAF AND DUMB.

SECRETARY OF STATE'S OFFICE, }
Portland, March 17th, 1829.

PUBLIC notice is hereby given, that on the seventeenth day of June next, the Governor and Council will designate such additional deaf and dumb persons as may appear to be most proper subjects for education, under the Resolves for the assistance of the Deaf and Dumb, passed February 5, and March 5, 1829. And that all applications for the benefit of the appropriation made by said Resolves, must be made in writing to the Secretary's office, previous to that time, setting forth the name, age, and residence of the person, for whom the application is made, the amount of assistance such person can receive from his or her parents, guardian, or any other source, together with evidence of such person's capacity to receive instruction.

EDWARD RUSSELL, Secy of State.

"NATIONAL" SCHOOL BOOKS.

THE attention of School Committees and

Instructors is invited to the following valuable works:—

The NATIONAL READER, by Rev. J. Pierpont, intended to hold that place in the Schools of the United States, which Scott's Lessons and Murray's Reader hold in Great Britain.

INTRODUCTION to the National Reader, (just published) by the same author; designed for the third or middle class, and to hold the rank of Murray's Introduction.

The NATIONAL SPELLING BOOK, by B. D. Emerson. Introduced into all the Boston public Schools.

INTRODUCTION to the National Spelling Book; designed for the use of primary Schools, by B. D. Emerson.

ALSO:—

The AMERICAN FIRST CLASS BOOK, by Rev. J. Pierpont.

SMITH'S PRACTICAL AND MENTAL ARITHMETIC, new edition.

MORSE'S IMPROVED GEOGRAPHY & ATLAS, with outline Maps.

WHELFLEY'S COMPEND, with Questions.

Published by Richardson & Lord, Boston, and for sale by P. Sheldon, Gardiner.

In the press and will shortly be published, ELEMENTS OF GEOMETRY, with Practical Applications for the use of Schools, by T. Walker, of the Round Hill School, Northampton.

A new LATIN READER, with an Interlined Translation, by S. C. Walker, of Philadelphia.

March 27, 1829.

TAKE NOTICE.

WHEREAS, Robert Johnson, colored

person, aged 19 years and 9 months, an apprentice duly bound out to the Subscriber by the Overseers of the Poor of the town of Pittston, has left his house and service, and refuses to remain and comply with the conditions of the indentures—All persons are hereby forbid to harbor, receive or employ the said apprentice; and are hereby notified that any person enticing or encouraging the said apprentice to elope from the service of the subscriber, will be prosecuted agreeably to the provisions of law.

JOHN HILLS.

Richmond, March 14, 1829.

TAILORING BUSINESS.

JAMES ELWELL has formed a Copartnership with ROBERT WILLIAMSON, who has been employed for some time past, as a Cutter, in one of the first establishments in Boston; and they will carry on the above business, in the second story of the Brick building lately erected by J. Elwell, in this village, under the firm of

ELWELL & WILLIAMSON.

They feel confident that they shall execute their work in a style not inferior to any in the State; and hope by strict attention to business to share a portion of public patronage.

JAMES ELWELL.

ROBERT WILLIAMSON.

Gardiner, Jan. 13, 1829.

N. B. UNIFORMS of any description made at short notice and in the latest and most fashionable style.

Also—Cutting of every description executed at short notice.

3m

A SUDDEN CALL.—

THE Subscriber having sold out his

Stock in trade for the sole purpose of collecting his demands, hereby calls most earnestly upon all those indebted to him by note or account, to make all possible despatch, in meeting him at the store which he formerly occupied, for the purpose of settling the same; and hopes that no one will suffer himself to read the unpleasant meaning word "GREETING."

J. D. ROBINSON.

Gardiner, Feb. 9, 1829.

PRINTING

Of all kinds executed with neatness at this Office.

LAWS OF MAINE.

In the year of our Lord one thousand eight hundred and twenty nine.

AN ACT to enable persons to incorporate themselves as a body politic, for the purpose of purchasing lands for burying grounds.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That any persons twenty-one years of age, or upwards, desirous of incorporating themselves as a body politic for the purpose of purchasing land for a burying ground, and making and repairing the fences enclosing the same, may apply to any Justice of the Peace in the County where such applicants reside, who shall issue his warrant to one of such applicants, directing him to notify them personally to meet, at some suitable place for the purpose of incorporating themselves as a body politic as aforesaid, at some time, which shall be at least seven days after such notice shall be given. And such persons so assembled may choose a Clerk and such other officers as they may think proper, and thereupon shall be, and hereby are declared to be a body politic, to be known by such name and style as they may see fit to adopt; and may adopt such rules and by-laws as they may judge necessary for the regulation and management of their affairs not repugnant to the laws of this State, and shall have all the powers and privileges incident by law to bodies politic.

Section 2. *Be it further enacted,* That every such body politic, within one year after its organization pursuant to the first section of this Act, shall make a good, substantial and durable fence around the burying ground belonging to it, and keep the same, at all times in repair, in good and sufficient repair. And every such body politic, which shall refuse or neglect to erect such fence and keep the same in repair thereunder, shall forfeit and pay a fine of one hundred dollars, to be recovered by indictment in any Court of competent jurisdiction, to be laid out and expended under the direction of the selectmen of the town in which said burying ground is situated, in erecting and repairing such fence, and the duties and liabilities of such selectmen in relation thereto shall be the same as are provided by the second section of "An Act providing for the protection of grave yards," passed the twenty-fifth day of February, in the year of our Lord one thousand eight hundred and twenty-eight.

[Approved by the Governor, Feb. 20, 1829.]

An Act regulating the Municipal affairs of the town of Portland.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That the duties of Surveyors of highways in the town of Portland shall hereafter be discharged by one person, to be styled the Commissioner of streets, who shall be appointed annually by the selectmen, and shall have all the powers, and perform all the duties, and be liable to all the penalties, which now do, or may hereafter, by law devolve on Surveyors of highways. And nothing herein contained shall be construed to restrain the town from vesting the care of the side walks in Commissioners specially appointed for that purpose.

Section 2. *Be it further enacted,* That the Selectmen of Portland shall hereafter annually appoint a suitable number of persons inhabiting said town, to be constables, tythingmen, and Clerks of the Market; and one suitable and discreet person to be Inspector of Houses, and one suitable and discreet person, learned in the law, to be town Advocate and any other ordinary town officers, which the inhabitants of the town, at any annual meeting may order and direct them to appoint; and said Selectmen shall have power to make and ordain from time to time such reasonable rules and regulations for the government of all said officers in the execution of their respective duties, as in the judgment of said Selectmen may best secure and promote good order in said town; to fix and establish the compensation to be received by any officers by them appointed; and to remove from office any of said officers for just and reasonable cause; by them declared in writing, after due notice to such officer and hearing in person, if requested; and to appoint officers in their stead. And the officers so appointed shall take the oath, and perform all the duties, and be liable to all the penalties required of or in relation to persons holding like offices under the general laws of this State. And it shall be the duty of said Constables to execute all reasonable and lawful orders of the Inspector of Police touching the discharge of his office and to aid and assist him therein.

Section 3. *Be it further enacted,* That all powers which may by law be exercised by the town of Portland, or by any other town in this State, or by the Selectmen thereof in relation to laying out, establishing, altering or discontinuing any town ways, streets, lanes, public squares, landings or any like public easements, and awarding and allowing damages for the same, shall and may hereafter be exercised within the town of Portland by the Selectmen thereof or the major part of them, upon seven days notice first by them given to the owners of the land, or their Agents, if known, whose interests may apparently be affected thereby. And all such streets, lanes, squares, ways, landings, or easements, being so laid out by said Selectmen, and recorded in a book by them kept for that purpose, the damages for the same being at the same time ascertained and recorded shall be taken and deemed to be public ways and easements, in the same manner as if they were laid before the town and accepted in legal town meeting, according to the laws now in force. And said Selectmen shall also have power to annex to the laying out and establishing of any such streets, ways, or easements, any reasonable conditions precedent to be performed by the owners of land to be benefited thereby, provided the same be not contrary to law. And all persons aggrieved by the doing of said Selectmen in the laying out, or in the annexing or refusing to lay out any such street, way, or easement, or in the damages awarded for the same, or in the assessment of their proportion of such damages, and all persons to whom damages may in such cases be awarded, shall and may have the like remedies as are now or may hereafter be by law provided in like cases.

Section 4. *Be it further enacted,* That the Selectmen, Treasurer and Town Clerk of Portland shall have power to annex to any license by them hereafter granted to any common Victualler, Inhabitant or dealer of any strong liquors, any reasonable rules and conditions, not contrary to law, respecting the times, place and manner of using such license, and of transacting business under or by virtue of the same; and to take bonds with one or more sufficient sureties to the inhabitants of Portland, conditioned for the faithful observance of all such rules and conditions and of all other matters required by law to be observed and performed by such licensed person. And the said Selectmen, Treasurer and Town Clerk, or the major part of them, may for just cause declared by them in writing, and after reasonable notice and hearing the party, if he chooses to be heard, at any time revoke any license so granted; after which revocation such license shall have no longer any force or effect. And the Selectmen of Portland or the Major part of them shall have all the powers aforesaid in relation to licenses to be by them granted for the sale of Goods and Chattels at public vendue or out cry.

Section 5. *Be it further enacted,* That the said Selectmen shall cause all their transactions, under and by virtue of this Act to be recorded in a book by them kept for that purpose, and to this end may employ any one of their own number, or the town Clerk, who shall be sworn to the faithful execution of his duty, as other town officers are sworn. And such book shall be, at all reasonable times, open to the inspection of any of the inhabitants of said town.

Section 6. *Be it further enacted,* That this Act shall take effect and be in force from and after its acceptance by said town, at a legal meeting of its inhabitants, by vote under an article inserted in the warrant calling such meeting for that purpose. Provided the same shall be accepted within one year from the passage hereof.

[Approved by the Governor, Feb. 28, 1829.]

An additional ACT regulating Judicial process and proceedings.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That when any person indicted for any crime or misdemeanor shall be, by the verdict of the jury of trials, upon such indictment, acquitted as to part of such indictment, and convicted of the residue thereof, any such verdict may be accepted and recorded in the Court where such trial shall be, and thereupon such person so indicted and convicted may be adjudged to be guilty of the offense, if any, which shall appear to the Court to be

substantially alleged in and by the residue of such indictment, and shall be sentenced and punished accordingly.

[Approved by the Governor, Feb. 28, 1829.]

An Act repealing the several Acts now in force relating to Hoghead Shooks.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That "an Act relating to Hoghead Shooks," passed the twentieth of March, one thousand eight hundred and twenty-one, "an additional Act relating to Hoghead Shooks," passed the first day of February, one thousand eight hundred and twenty-seven, and "an Act relating to Red Oak Hoghead Shooks," passed January the thirtieth, one thousand eight hundred and twenty-eight, be and hereby are repealed.

[Approved by the Governor, Feb. 7, 1829.]

An Act in further addition to the several acts, now in force, to organize, govern and discipline the Militia of this State.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That companies raised at large, by voluntary enlistment, to establish by-law and regulations, not repugnant to the laws of the State, for perfecting themselves in military knowledge and discipline, in which they may determine what number of company trainings they will have in each year; and may establish penalties and forfeitures to enforce the observance thereof, to be recovered by action of debt in any Court of competent jurisdiction, for assessing and collecting funds, and for any other purposes necessary for the good order and government of such companies; which by-laws and regulations shall be binding on such of the members thereof as subscribe their names to the same.

Section 2. *Be it further enacted,* That all acts and parts of acts, inconsistent with the provisions of this act, be and hereby are repealed.

[Approved by the Governor, Feb. 7, 1829.]

An additional Act respecting the appointment of Clerks of the Judicial Courts.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That whenever a vacancy now is, or may hereafter be, in the office of Clerk of the Judicial Courts, in any County in this State, such vacancy shall be filled by appointment of the Justice of the Supreme Judicial Court; and the Clerks thus appointed, shall hold their several offices for the term of four years, from the time of such appointment, and no longer, unless reappointed; Provided however, that nothing herein contained shall prevent the Justices of said Court from removing at their pleasure, any of their Clerks, and appointing others in their place, at any time before the expiration of said limited term.

Section 2. *Be it further enacted,* That the provisions of any existing Act or Acts, so far as they may be inconsistent with this, be, and the same hereby are repealed.

[Approved by the Governor, Feb. 21, 1829.]

An Act for the preservation of the Kennebec Bridge.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That from and after the first day of April next, it shall not be lawful for any person or persons to ride or drive any horse or horses over, or upon, the Kennebec Bridge, faster than upon a walk, provided the proprietors of said Bridge, shall keep constantly exposed to view, at each end of said Bridge, a board upon which notice of this regulation shall be conspicuously painted.

Section 2. *Be it further enacted,* That if any person or persons (after being notified that he or they must not ride or drive, a horse or horses, upon or over said bridge faster than a walk,) shall willingly ride or drive any horse or horses, over or upon said Bridge, in a pace faster than a walk, he or they, so offending, shall forfeit and pay for each offence, the sum of three dollars, to be recovered by the Treasurer of the Proprietors of said Bridge, to the use of said Proprietors, in any Court of competent jurisdiction.

[Approved by the Governor, Feb. 21, 1829.]

An additional Act for the regulation of Inholders, retailers and common victuallers.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That every license granted by virtue of the second section of the original Act to which this is additional, shall fully express whether such license be granted to a victualler, inholder or retailer of wine, beer, cider, rum, or other strong liquors, by retail and in bulk, or to a person authorized the sale of wine, spirituous or mixed liquors, part of which is spirituous, to be drunk in the store or shop of any victualler or retailer, and every victualler or retailer who shall sell or suffer any wine, spirituous or mixed liquors, part of which is spirituous, to be drunk in his store or shop shall forfeit and pay for each offence, the sum of five dollars. *Provided however,* That any town or plantation, may in the mode required by law for transacting business, in the month of March, April or September, by a vote of the majority of the inhabitants being legal voters, authorize the Selectmen, Treasurer, and Clerk of their town, or the Assessors, Treasurer and Clerk of their plantations, respectively, on application, to be made in writing, and on payment of the same sums and fees as required in other cases, to grant licenses, to be recorded and returned by the Clerk as in other cases, to proper and suitable persons, inhabitants of their towns and plantations, being victuallers or retailers, to sell by retail, wine, or spirituous and mixed liquors, part of which is spirituous, to be drunk in the store or shop of such person, on such regulations as may be prescribed by the Selectmen for the town, or the major part thereof, and such licenses shall be revocable by them on complaint and hearing thereon. And the person so licensed shall be subject to all other provisions of law and penalties contained in this Act, and the Act to which this is additional, except the penalty contained in the above section to which this clause is a proviso.

Section 2. *Be it further enacted,* That it shall be the duty of the Selectmen of each town, and the Assessors of each plantation, to deliver to each inholder and retailer by whom such license is granted, at the time of granting such license and as often afterwards as such license occurs, the name of every person known by them to be addicted to the immoderate use of strong liquors, and every inholder or retailer who shall sell, or in any manner furnish to any such person, any wine, spirituous or mixed liquors, part of which is spirituous, shall forfeit and pay for each offence, the sum of five dollars.

Section 3. *Be it further enacted,* That the Selectmen, Treasurer and Town Clerk of each town, and the Assessors, Treasurer and Clerk of each plantation, are hereby empowered and it shall be their duty, in every instance which shall come to their knowledge, of a violation of any of the provisions of this Act, by any inholder, retailer or victualler, to revoke and make void the license of such inholder, retailer or victualler, upon complaint made and hearing thereon.

Section 4. *Be it further enacted,* That every inholder within his house and every retailer and victualler within his store or shop, shall keep at all times posted up in a public and conspicuous place, a printed copy of this Act, and the Secretary of State shall cause the Selectmen of the several towns and the Assessors of the several plantations in this State, to be furnished with sufficient number of said copies, to be by said Selectmen and Assessors distributed to each inholder, retailer and victualler by their licenses.

Section 5. *Be it further enacted,* That any forfeiture, or penalty arising from any of the offences aforesaid, shall be recovered and appropriated in the manner provided in the original Act to which this is additional.

Section 6. *Be it further enacted,* That this Act shall take effect and be in force from and after the second Monday of September next; and all acts and parts of acts inconsistent with the provisions of this act, be, and the same are hereby repealed, from and after the time hereof.

[Approved by the Governor, March 3, 1829.]

An additional Act defining the powers of the Judicial Courts in granting reviews, and for other purposes.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That all applications for review of judgments rendered upon petitions for partition, pursuant to the provision of the Act to which this is additional, shall be made to the said Justices of the Supreme Judicial Court, within three years after the rendition of the judgement complained of—*Provided,* that nothing in this Act, or the Act to which this is additional, shall be construed to effect the proceedings of said Court in any case where in final judgement has been rendered upon petition for

partition, by said Court, before the passing of the Act to which this is additional, and that only one review shall ever be granted by virtue of said Act.

[Approved by the Governor, Feb. 28, 1829.]

An Act additional to "an Act to establish a Court of Common Pleas."

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That any party aggrieved at the judgment of the Court of Common Pleas, in any personal action, wherein the debt or damages demanded shall exceed one hundred dollars, and in which an issue has been joined, and in any action of Replevin, or Trespass *quare clausum frigit*, or real action, may appeal therefrom to the next Supreme Judicial Court, to be holden within and for the County where such judgement may be rendered, and the party so appealing, before the allowance of such appeal, shall recognize with sufficient surety, or sureties, to the adverse party, in a reasonable sum, to prosecute his appeal, and to pay all such costs as may be incurred in such suit after such appeal—and when any such appeal, in any personal action, except actions of Trespass, *quare clausum frigit*, and Replevin, shall be made by any plaintiff, and he shall not recover more than one hundred dollars as damages, he shall not recover any costs after such appeal, but the defendant shall recover his costs after such appeal, and shall have a separate judgement therefor. And in case such appeal be made by the defendant, and the damages recovered in the Court of Common Pleas shall not be reduced, the plaintiff shall recover his costs after such appeal, and an additional sum equal to twenty five per cent. on the amount of such cost. And if the appellant shall fail to enter his appeal in the Supreme Judicial Court, said Court may, upon complaint, render judgement in such action, according to the provisions of this act.

Section 2. *Be it further enacted,* That nothing in this act shall be construed to deprive any party of his right to a writ of error for any error appearing of record in any action, or to prevent any party aggrieved by the opinion or judgement of said Court of Common Pleas, rendered upon an issue in law, or case stated by the parties, from its appeal, from appealing therefrom to the Supreme Judicial Court, nor the party prevailing in such cases, from recovering his costs. *Provided,* That no stipulation, except in actions of Replevin, or Trespass *quare clausum frigit*, and real actions, reserving the right to waive the pleadings, or statement of the case made in the Court of Common Pleas, shall be allowed; but the Supreme Judicial Court may order amendments, or a repleader, upon such terms and conditions as law and justice may require.

Section 3. *Be it further enacted,* That from and after the second day of April next, the Supreme Judicial Court shall have original and concurrent jurisdiction with the Court of Common Pleas, in all actions of assumpsit, debt, trespass, or case, where the damages demanded shall exceed the sum of three hundred dollars; and in all such actions, commenced in the Supreme Judicial Court, if the plaintiff shall fail to recover so much as one hundred dollars as damages, he shall not recover any costs; *Provided however,* That this provision, as to costs, shall not apply to actions between town and town.

Section 4. *Be it further enacted,* That the fourth section of "an Act additional to an Act regulating judicial process and proceedings," passed the eighth day of March, one thousand eight hundred and twenty-six, be and hereby is repealed: And that this Act shall take effect from and after the second day of April next, and shall not be construed to affect any actions pending, and before that day entered in any Court of Common Pleas.

[Approved by the Governor, March 4, 1829.]

An Act regulating the appointment of overseers of Houses of Correction.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That the selectmen of every town in this State, which has or may hereafter erect a House of Correction, or shall have appropriated any Poor House for that purpose, shall annually appoint a board of overseers of such House of Correction, to consist of three, five, or seven able and discreet persons, whose duty it shall be to appoint some suitable person for a master or keeper thereof, except when the Poor House has been, or shall be appropriated for that purpose; in which case the overseer of the Poor House shall be master of such House of Correction; and also to make, ordain and establish such rules and orders (not repugnant to the laws of this State) as from time to time they may deem necessary for regulating, governing, and punishing such persons as may be there committed.

Section 2. *Be it further enacted,* That the third section of "an Act in addition to the several Acts now in force, respecting Work Houses and Houses of Correction, and for suppressing and punishing Rogues, Vagrants, common Beggars and other idle or disorderly persons," passed the twenty-second day of February, one thousand eight hundred and twenty-five, be and hereby is repealed.

[Approved by the Governor, Feb. 23, 1829.]

An Act in further addition to "an Act to organize, govern, and discipline the Militia of this State."

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That upon the requisition of any commanding officer of a company for that purpose, at five days notice, the Selectmen of towns, and the Assessors of Plantations, shall pay at the place of inspection and review to each officer and member of such company, belonging to such town or plantation, who shall then and there appear and perform military duty, the sum of twenty five cents. And every town or plantation, which shall fail to pay said sums as aforesaid, shall forfeit to the use of said company, a sum equal to twenty five cents, for every such person, who shall do duty on such inspection and review, to be paid for and recovered by the clerk of said company, before any court of competent jurisdiction.

Section 2. *Be it further enacted,* That the fifth section of "an Act additional to an Act to organize, govern and discipline the Militia of this State," passed the twenty-fifth day of February, one thousand eight hundred and twenty-four, be and hereby is repealed.

[Approved by the Governor, March 5th, 1829.]

An additional Act defining the powers of the Judicial Courts in granting Reviews, and for other purposes.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That all applications for review of judgments rendered upon petitions for partition, pursuant to the provision of the Act to which this is additional shall be made to the said Justices of the Supreme Judicial Court, within three years after the rendition of the judgement complained of: *Provided,* that nothing in this Act, or the Act to which this is additional, shall be construed to effect the proceedings of said Court in any case where in final judgement has been rendered upon petition for partition, by said Court, before the passing of the Act to which this is additional, and that only one review shall ever be granted by virtue of said Act.

[Approved by the Governor, Feb. 28, 1829.]

An additional Act concerning the Municipal Court for the town of Portland.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That in all cases, whenever the Judge of the Municipal Court for the town of Portland shall be absent from the town on the day in which said Court is usually holden, the Recorder shall have power, and it shall be his duty to grant and issue warrants for the apprehension of persons charged with the commission of any breach of the Peace or criminal offence; and such warrants so granted and issued, shall have the same force and authority, as if granted by said Judge; and all officers to whom the same may be legally directed, shall be bound in like manner to serve and execute the same.

[Approved by the Governor, Feb. 18, 1829.]

An Act for the preservation of Highways.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That it shall be lawful for any town or plantation in this State, at their annual meeting in March or April to authorize their assessors to abate any part, not exceeding three dollars of the highway tax of any inhabitant of any such town or plantation, who shall exhibit to such assessors satisfactory evidence of his owning and exclusively using on the public roads, cart wheels having rims, or felloes not less than seven inches in width.

[Approved by the Governor, Feb. 28, 1829.]

An Act abolishing the punishment of death in certain cases.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That the pains and penalties hereinafter mentioned shall be inflicted upon the several offenders, who shall, from and after the passing of this act, and be legally convicted of any of the felonies hereinafter enumerated and specified, in lieu of the pains and penalties which by law have been heretofore inflicted; and that to any person duly convicted of robbery, and every person present, aiding and abetting in the commission of such robbery, or who shall be accessory thereto before the fact, by counselling, hiring or procuring the same to be done and committed, or who shall be adjudged guilty of any felony or offence specified in the eighth section of an "Act providing for the punishment of the crime of robbery and other felonies and for the prevention thereof," passed the nineteenth day of March in the year of our Lord one thousand eight hundred and twenty-one, on due conviction thereof before the Supreme Judicial Court, shall be punished by confinement to hard labor in the State Prison for life.

Section 2. *Be it further enacted,* That so much of the first section of an Act passed the twenty-eighth day of February, in the year of our Lord one thousand eight hundred and twenty-one, "providing for the punishment of the crime of burglary and other breaking and entering of buildings," as prescribes the punishment of death for the crimes and offences therein specified—Also so much of the second section of the same Act as prescribes the sentence of hard labor for life, on conviction of the crimes and offences specified in and by the said second section of said Act, be and the same hereby are repealed—and in lieu of the punishment of death, as provided in and by the first section of said Act, every such offender, and any person present, aiding, assisting or consenting in such Burglary, or accessory thereto before the fact, by counselling, hiring or procuring such Burglary to be committed, who shall be duly convicted before the Supreme Judicial Court, shall be punished, by confinement to hard labor in the state prison for life—and in lieu of the punishment prescribed in and by the second section of the same Act, the Court before whom the conviction may be shall sentence such offender to confinement to hard labor in the State Prison for a term of years, or life, according to the nature and aggravation of the offence.

Section 3. *Be it further enacted,* That from and after the passing of this Act, the first section of "an Act providing for the punishment of incendiaries and the perpetrators of other malicious mischief," passed February twenty-fourth, one thousand eight hundred and twenty-one, be and the said first section is hereby repealed, as to the several crimes and offences which may be committed from and after the passing of this Act.

Section 4. *Be it further enacted,* That if any person shall wilfully and maliciously set fire to the dwelling house of another, or to any out building, adjoining to such dwelling house, or to any other building with the intent that such dwelling house shall be burnt, and by the kindling of such fire, or by the burning of such other building, such dwelling house shall be burnt in the night time, every such offender, and any person present, aiding or consenting in the commission of such offence or accessory thereto before the fact, by counselling, hiring or procuring the same to be done, who shall be duly convicted before the Supreme Judicial Court of either of the felonies and offences aforesaid, shall suffer the punishment of death.

Section 5. *Be it further enacted,* That if any man shall ravish and carnally know any woman, by force and against her will, or shall unlawfully and carnally know an abuse any woman child under the age of ten years, every such offender, and any person present, aiding and consenting to such rape, or accessory thereto before the fact, by counselling, procuring or commanding such rape to be committed, who shall be duly convicted, in the Supreme Judicial Court, of either of the felonies, or offences aforesaid, shall suffer the punishment of death.

Section 6. *Be it further enacted,* That every Gaoler or Prison Keeper, who shall voluntarily suffer any person committed unto him, to escape, charged with a capital felony, on due conviction thereof, before the Supreme Judicial Court, shall be punished, by fine not exceeding one thousand dollars, and by confinement to hard labor in the State Prison for a term, not less than five years, and not exceeding fifteen years, as the said Court may by its sentence order: *Provided however,* that when such voluntary escape shall be suffered after conviction of a capital crime, such Gaoler or Prison Keeper, shall, on due conviction thereof, before said Court, in addition to the fine aforesaid be sentenced to hard labor in the State Prison for life.

Section 7. *Be it further enacted,* That from and after the passing of this Act, all Acts and parts of Acts heretofore passed inconsistent with the provisions of this Act, shall be, and they hereby are repealed: *Provided,* that the same Acts and parts of Acts, shall be and remain in force for the cognizance, trial and punishment of all such crimes and offences as therein are mentioned, which have been committed before the passing of this Act, and all proceedings thereof arising, this repeal notwithstanding.

[Approved by the Governor, Feb. 28, 1829.]

An Act additional to "an Act for the support and regulation of Mills."

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That when it shall be necessary in the opinion of one or more of the owners of any Mill or their appointees, or of the owners of any Dam, necessary to the working of any Mill, that the same be repaired or rebuilt in whole or in part, he or they may make a written application to a Justice of the Peace, in the county where such Mill or Dam is situated for a warrant for the calling of a meeting of the owners, expressing the object, time and place thereof. And such justice is empowered to issue a warrant accordingly, directed to one of said owners requiring him to notify such owners to meet at some convenient time and place, which notification shall be published in some newspaper, or in such other place printed in the county where the Mill or Dam is situated, three weeks successively, the last publication to be not more than thirty nor less than ten days before the time of such meeting—or a true copy of such notification may be delivered to each of said owners in hand, or left at his last and usual place of abode, not more than thirty, nor less than ten days before such meeting. And notice given in either of the modes above mentioned shall be deemed binding on all the owners of such Mill or Dam.

Section 2. *Be it further enacted,* That the twelfth section of the Act to which this is additional, be and hereby is repealed.

[Approved by the Governor, March 5, 1829.]

An Act in further addition to "an Act to regulate the manufacture and inspection of Stone Lime and Lime Casks."

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That there shall be an inspector of Stone Lime and Lime Casks, for the towns of Belfast, Northport, Islesborough and Prospect, to reside within one of said towns, and to be appointed by the Governor, with advice and consent of the Council, and to be by them removable at pleasure—which inspector shall, before he enters upon the duties of his office, be sworn faithfully to perform the same, and shall give a bond, with sufficient sureties, to the Treasurer of the State, for the faithful performance thereof, in the sum of one thousand dollars; which bond shall be approved by the Court of Sessions in and for the county of Waldo; and said inspector, when so qualified, shall have the same powers within said towns, as the several inspectors of Stone Lime and Lime Casks in and for the towns of Thomaston, Camden and Warren, now have, by law within their respective towns; and he and his deputies shall perform the same duties within the said towns of Belfast, Northport, Islesborough and Prospect, as the said several inspectors are required to do and perform, in their respective towns, by virtue of acts, to which this is further addition, and shall be paid the same fees therefor; and that said inspector and his and their sureties respectively, shall be subject to all the requirements, liabilities and provisions of said Act, in the same manner, and to the same extent, as the said several inspectors of Thomaston, Camden and Warren, and their respective deputies, and their each of their sureties respectively are.

Section 2. *Be it further enacted,* That from and after the passing of this Act, the power and authority of the several Selectmen of Belfast, Northport, Islesborough and Prospect to appoint inspectors of Stone

Lime and Lime Casks, within and for their respective towns, shall cease; and that the power and authority of any and every inspector, appointed by the Selectmen of either of said towns, shall cease from and after the first day of April next.

[Approved by the Governor, March 3, 1829.]

An Act in addition to the several Acts for the regulation of Inholders, Retailers and common Victuallers.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That no Inholder, retailer or common Victualler, shall sell or furnish to any person, knowing him to be a non-commissioned officer or soldier in the service of the United States, any spirituous liquor, or any liquors, part of which are spirituous, within five miles of any fort, barracks or Military post within this State, or to any non-commissioned officer or soldier in said service, who may at any time be on duty beyond the distance of five miles from any such fort or barracks, without a permit from the commanding officer of the company to which such soldier may belong under penalty of forfeiting the sum of ten dollars for every offence: *Provided,* such commanding officer shall cause to be posted in the office of the town or plantation Clerk, wherein such Inholder, Retailer or common Victualler resides, a list of the names of the non-commissioned officers and soldiers belonging to his corps.

Approved by the Governor, Feb. 25, 1829.

An additional Act respecting the attachment of property.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That the estate, right, title and interest, which any person has by virtue of a bond, or contract in writing, to convey real estate, upon conditions to be by him performed, whether he be the original obligee, or assignee of the bond or contract, shall be liable to be taken by attachment or writ of execution, or on execution. And when any such right, title, interest or estate shall be seized and sold upon execution, such sale shall be given and such proceedings had in every respect, as are required by law in the sale of an equity of redemption, and the debtor whose right, title and interest or estate is so taken and sold, shall have the right of redeeming the same within such time, and in such manner as is provided in cases of equities of redemption.

Section 2. *Be it further enacted,* That the purchaser of any such estate, right, title or interest, shall have the same remedies by bill in equity before the Supreme Judicial Court, or Court of Common Pleas, to compel the obligor or contractor to convey such real estate to him, upon his performance of the conditions of such bond or written contract, as mortgages, or persons claiming under them, have to compel mortgages, or persons claiming under them to convey mortgaged real estate. And whenever the obligor or contractor upon request of such purchaser, shall neglect to refuse to give true and correct information of the amount due from, or conditions remaining unperformed on the part of such obligor, or holder of such written contract, such purchaser or may nevertheless have and maintain his said bill in equity, without tendering payment of the sum so due or offering to perform the conditions remaining unperformed, and may in said bill, pray a discovery of the sum due on the conditions remaining unperformed upon such bond, or written contract, and upon the hearing of such bill, the respondent shall be bound to disclose all matters duly prayed for therein.

Section 3. *Be it further enacted,* That whenever any obligor or contractor, shall plead, answer or disclose an assignment of such estate, right, title or interest, to the attachment of such estate, by the obligee, or person entitled to a conveyance, of the estate therein lesser by him, and the complainant in equity shall put in issue the validity of such pretended assignment, the court before which the same is pending shall cause the person so disclosed as assignee to be made a party of the bill, and after such notice to him as the court may direct, either upon his appearance, or non-appearance, shall cause the issue to be tried by a jury, who shall find by their verdict whether the said assignment be legal and valid, or fraudulent and void, according to legal principles—and if found to be fraudulent and void, the pretended assignment shall not operate as a bar to the conveyance prayed for in the bill.

Approved by the Governor, Feb. 28, 1829.

An Act providing for the inspection of Sole Leather.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That in each town in this State wherein the inhabitants or Selectmen shall judge the same to be necessary and as occasion may require, the Selectmen shall appoint one or more suitable persons conveniently situated in the town, to be Inspectors of Sole Leather, which Inspectors or Inspectors shall be sworn (or affirmed as the case may be) to the faithful discharge of their official duties, and shall receive such fees or allowance for their services as the Selectmen deem proper, to be paid by the person requesting the inspection, and when paid by the owner thereof, it shall always be considered a legal charge to be paid by the purchaser to the vendor.